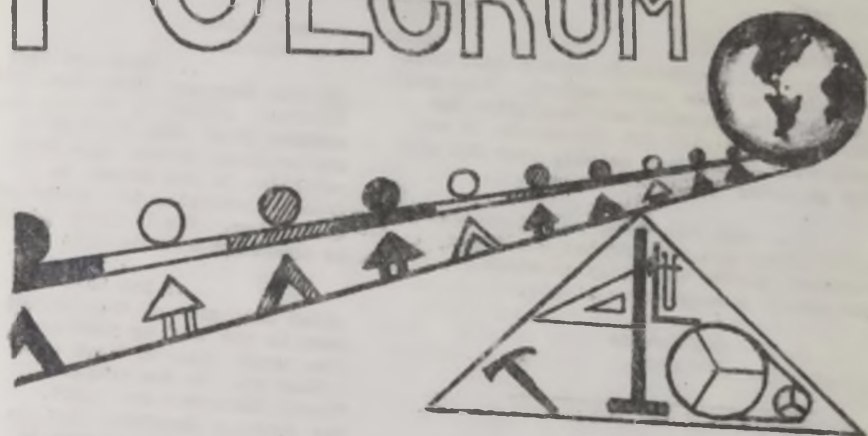


FULCRUM

JANUARY - FEBRUARY
1969

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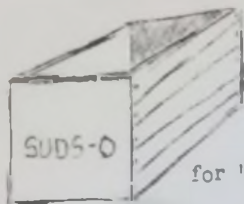
SOCIAL

INTERCOURSE

UNDER

CAPITALISM

THE SOAPBOX



You,
the reader,
are invited to climb aboard and sound
off with anything which is on your mind, on
any subject. Please address all material
for "The Soapbox" to Editor, Fulcrum, P. O. Box 237, Victoria, B.C.

Fulcrum Editor:

...I believe Fulcrum a good idea since it brings out the local effort. Hope you do not indulge in too much self-sacrifice for "This Simian World" will not appreciate it and the waters will close very quickly over the spot where you go down.

...Air and water pollution are getting bad here; but cracker-box and high-rise apartment blocks and silly election campaigns should surely solve it all.

Roy Devore
Edmonton

Dear Comrades:

...Very good generally. But please fellows! Maybe a little less speed and a little more care seems to be called for. We cannot be too meticulous in either the preparation or presentation of our propaganda. The critics, unable to discover vulnerable points in our arguments are presented with features upon which they can base their objections when we offer good material sloppily produced.

I have no wish to be merely carpingly critical but a keener eye for type errors, etc. etc. on your part is desirable.

Yours for Socialism,

William A. Pritchard
Los Angeles

Fulcrum Editor

Dear Comrade:

... fine art work of John Thompson (Nov. Dec. '68 Fulcrum), depicting the enslaved working class with the key to its problems within easy reach yet blind to its access to freedom, carrying the weight of capitalism. The Victoria Local is abounding with talent.

...You have invited criticism of Fulcrum and here is one that my brother John would like to focus attention on. In the article, "Santa Claus-who are you?", the Santa, a euphemism for the working class, is referred to as a "stupid bastard." Other comrades here share this same feeling of the doubtful and harmful usage of this type of phraseology. The working class are the producers of all goods used by society as you point out and by this fact alone, cannot be classified as stupid bastards. This form of shock treatment will alienate rather than awaken those who may show signs of interest in socialism.

Yours for Socialism,
Anne Cherkes,
Winnipeg.

REPLY

Dear Anne:

I concede some validity in your criticism. In strict usage of the language the workers are not stupid bastards. Stupidity implies lack of intelligence or inability to learn. If this were true there would of course be no sense in using our energies to expose them to Socialist ideas, also therefore no reason for the existence of the

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"The trouble with you is that you do not understand human nature."

S O C I A L I N T E R C O U R S E U N D E R C A P I T A L I S M

Larry Tickner

Though they are quick to so accuse Socialists few if any of Socialism's opponents have much comprehension of the nature of man. Most of their case is based upon rare and exceptional, recent or current events such as a murder or robbery or love triangle, or the way people behave under the severities of war or starvation. With very little evidence or analysis they even attribute the existence of wars and starvation to what they call man's atavism or human nature".

It is equally unscientific to align with that camp of sentimentalists who attribute to man a semi-saint nature of being basically good. Contrary to these hasty conclusions the nature of man cannot be understood by the mere grain-of-sand glimpse of today's behavior. The whole panorama of man's behavior throughout the various social orders of his existence must be observed. And throughout this observation several threads are woven. One of them is the fact that man is a social animal. That is, he does things together in co-operation with his fellow man. Without this co-operation it is speculated that man could have never got down out of the trees. Without combining together from earliest times he could not have survived against physically superior beasts. Today he certainly could not alone produce a computer or air craft. Being a social animal gives rise to another thread running throughout man's social evolution--desire for status. More emotion than thought is generated about status, with many contemporary writers putting it down as basic evil or tragic human fault. Others, equally erroneous, choose to ignore or deny the status factor. Neither school makes much attempt to understand it. Status can be described as a desire to be recognized, admired and loved by his fellow man although it must be attested that in certain rare freakish social circumstances hate is used as status. In the earliest primitive communist societies man achieved status by his contribution on the hunt or through his talent in art, pottery or basket weaving, in other words by what he did. The status was manifested by the tribal dances and songs often tempered with good humoured ridicule in tribute to our tribal ancestors.

In the next stage of social evolution chattel slavery, a large majority of mankind--the slaves were denied much opportunity to achieve status amongst their fellows and the dominant section increasingly sought recognition from their fellow slave owners through luxurious displays of wealth and monuments or through what they owned. After its breakdown a similar relationship emerged amongst the landed aristocracy of feudalism with the slight difference that the new slaves--the serfs were recognized as making a contribution and there was a recognition of an exchange of obligations though today it is recognized that the deck was stacked decidedly in favour of the lord.

Now we come to the society which most modern writers seem to think invented status--capitalism. In its earliest development some status was achieved by the renaissance artists and scientists who were largely the tail end product of the earlier society and its Patrons.

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4
SOCIAL INTERCOURSE UNDER CAPITALISM (continued)

Once again they were recognized for what they did. But this healthy situation was short lived, as the rising capitalist class sought recognition by luxurious flouting of their wealth.

Like the two previous social orders there was almost no social recognition for the working class. However, as the productivity and scientific demands of industry increased it became more and more necessary to pass the top administration of capitalism into the hands of the working class 'til today where the system is administered from top to bottom almost exclusively by the working class and even the odd administering capitalist could retire with no dislocation whatsoever. Coupled with this development was the desire on the part of the capitalist to hide the relationship of owners and non-owners, so rather than flout their wealth, they somewhat disguise it and while they are still here to the majority they are all but invisible. Along with this disappearance act the capitalists and their front line lackeys invented an imaginary class amongst which they could hide and make a double confusion regarding the interest of all workers. They chose to call it "the new middle class".

With the accelerating productivity arose a new phenomenon not experienced since the advent of slavery--status amongst the workers. Everywhere the capitalist system shrieks at us about how we will be admired if we own this or that shinny glob --own more, more, more.

The threads we have so far observed are the nature of man and its manifestation throughout his social evolution--in other words, man and the effect, but not the affect. To miss this thread is to lack a complete understanding of the complete fabric of social man. The affect or cause thread that runs through all these various social orders is the existing type of apparatus for producing man's needs--how it is owned and motivation for its operation. In primitive society the productive apparatus was nature. It was owned by no one, or everyone, and the motivation for its operation was to satisfy the needs of the whole tribe. Acting on the human nature of man it gave rise to seeking recognition or status for what man (any man) did. In chattel slave society the productive apparatus was the slaves (acting on the products of nature, of course). They were owned by a privileged minority and the motivation for setting them to work was to satisfy the luxurious demands of the slave owners. Status was achieved almost exclusively by the slave owners through what they owned. Under Feudalism the productive land was owned by a minority, operated through the serf and motivated to satisfy the needs of the landed nobility. Status was again basically available to the privileged minority with a similar morality to its predecessor. (It must be admitted that warriors did receive status in each of these stages, but it will be readily seen that their efforts are hinged to the aforementioned objectives).

Under the present system the productive machine takes the form of capital, (an abstraction). It is owned by a minority, (or a state representing a minority). It is operated through the wages relationship for the prime motivation of making a sale. Its morality began similarly to its two predecessors but as productivity increased far beyond the personal need of the capitalist and through ever greater scientific involvement of the working class increased, there is for the first time a focus of status on the useful section of society for what they own. The seeming paradox is that this privileged slave class are not happy. Looking for our cause again we find that capitalism simultaneously makes opposite appeals. It cries--to keep up sales, produce more cheaply and at the same time buy more and more status symbols. The social-

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ization of industry ceps harmonize at the plant. The need for more sales cries get more money--get ahead. The anxieties that arise are readily seen. The ownership of more things is only apparent for in order to wear this costume of recognition, the free salve of today has to go into more and more debt. Furthermore, because of this debt he is ashamed that he is merely an imitation of the fake affluent image, so he cannot let his fellow man get to know him too well. In other words in attempt to become socially recognized he becomes more and more socially alienated. Social intercourse stagnates.

As these contradictions become increasingly more painful and more obvious, man will be driven to bring about a society in which the productive apparatus is in harmony with his social needs. Such is the objective of the Companion Parties of Socialism.

No better conclusion to this article could be made than the almost one hundred year old quotation of the American anthropologist, Lewis Morgan. "The time will come, nevertheless, when human intelligence will rise to the mastery over property...A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. ...The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction" (Lewis Morgan - ANCIENT SOCIETY, Part IV, Chapter II).

REPLY continued from page 2

Companion Parties of Socialism. Taken however, in the context of the article, it had already been established that the working class were intelligent enough to produce and run everything. For brevity's sake the phrase stupid bastard was used. What was intended was to imply that when it comes to their own interests the majority of workers are behaving like stupid bastards. The necessary knowledge for the solution to the workers problems has long been available, but the overwhelming majority are not searching.

While I confess to a degree of carelessness in scientific usage of the language I make no apologies for verbally abusing and chastising my fellow workers for their lethargy. I think we have far too long sympathized with their self indulged wounds. It is about time we laid it on them, that although the capitalist class has the whip in his hand it is the workers inaction that permits the system to keep going. I think the workers are ready for this message. An indication that they are is evidenced by the fact that "Fulcrum" with a front page blasting "Merry Christmas Sucker" sells on the streets of one of Canada's most conservative cities, while the more sophisticated Socialist journals the Western Socialist and Socialist Standard are unfortunately often ignored.

Yours in revolt
lorenzo tickmoro

"Men make their own history, but not just as they please. They do not choose the circumstances for themselves, but have to work upon circumstances as they find them, have to fashion the material handed down by the past. The legacy of the dead generations weight like an alp upon the brains of the living."

(KARL MARX -- THE EIGHTEENTH BRUMAIRE OF LOUIS BONAPARTE)

PRODUCTION FOR USE

WILLIAM A. PRITCHARD
Los Angeles

"PRODUCTION FOR USE" - a phrase uttered so often by socialists as to become almost a cliché, yet understood (in a superficial fashion) by both enquirers and opponents.

It describes our concept - our visualization - of a future social system superseding the present "un-social" system we call capitalism. Our enquirers and opponents alike recognize this.

But the full implications of the term are not grasped, even by many who consider themselves to be socialists. The thinking of these people is so conditioned by the institutions of the present order that their thoughts take on the coloration of their master's ideology.

The concept, "Production for Use," implies the existence now of something different and contrary. This basic difference we emphasize and amplify by adding a further phrase: "and not for profit."

"Production for Use" is a concept basic to a Socialist Order: it is the corner-stone of the Socialist Edifice. It rules out the notion that Socialism has been established in Russia, Cuba, China, etc. Production in all these countries is for the sake of Production itself. Of course, as with capitalism everywhere, commodities must have a use, but they are "useful" goods produced primarily for profit. They are also the product of Wage-labor. And wage-labor co-exists with money. Yet the question almost always posed by the very people who seem to think that "Production for Use," and a society based thereon is, maybe, a good idea is: "What are you going to use for money?"

Here is an example - somewhat paradoxical - of the confused thinking now obtaining which constitutes so great an obstacle to the advancement of scientific socialist ideas.

The ideal, "Production for Use," springs from the material conditions of modern capitalism: the Reality. The Money concept, derives from the same source. Because "useful" goods are now produced with the ultimate objective of being sold, i.e., exchanged for money, our confused friends burden their future Ideal of "Production for Use," with the concept of the present reality of things exchanged for money.

"Production for Use" means just what it says: goods needed by people who can use them, not for those who can pay; goods produced and distributed socially on the basis of social needs.

Some claiming to be socialists are also victims of this paradox. Our friends of the SLP (evidently being more clairvoyant than we) not only visualize a new social order, but carry with their vision elements from capitalism which are distinct hallmarks of that society. Money is a necessary item in a society in which goods are produced for profit. Money (price) is the form in which profit is realized. Outside of its characteristics as a medium of exchange and the realization of profit it has no function. The SLP, of course, does not claim money to be necessary to a new social order, but they substitute for it something which is to do the same work.

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PRODUCTION FOR USE (continued)

The character of a thing is revealed by its function. To substitute one thing which is to function similarly to the one substituted, and then claim that a basic change has taken place is to deny reality. We hold that while the concept of "Production for use," and a social order based thereon arises from an understanding of what is, the drawing up of pre-conceived blue-prints for the future, with organizational schemes for administration, etc., which one might imagine that future might require, calls for a detailed knowledge of the social circumstances of that time. This, we confess, we do not possess. Such a concept, also, implies that man has free will.

While the SLP holds that Socialism means Production for Use, they claim that under that form of society the workers, instead of receiving wages, will receive a voucher according to the amount of work, measured in labor-time. This will be exchanged for goods, etc., similarly measured.

Here again appears our paradox; an ideal view of a future society burdened and beclouded with the concepts of today's reality. What else are wages paid to workers now but tokens?

The idea of measuring a worker's output by labor-time is a misapprehension (and misappropriation) of the Marxian Law of Value. This law applies only to commodity production, that is to say to Capitalism. Under this system, where goods are produced for a market, to be exchanged through the intermediary of a third something (money), the Marxian Law states that these various products - different in so many ways - exchange one with another on the basis of some property or characteristic common to all. Exchange implies an equation. That was the position of Marx and that is ours. The exchange value of commodities (goods produced for SALE, although useful) is determined by the amount of socially necessary labor-time incorporated in them. But this socially necessary labor-time is reduced in the theoretical Marxian analysis to simple undifferentiated labor.

To take the yard-stick used in this analysis of capitalist commodity production and apply it as a measure of "value" to a worker's output under Socialism is to establish a completely false premise. If a premise so established is shown to be false then the reasoning erected thereon must also be false.

In our efforts to disabuse the minds of honest enquirers of the confusion that arises from the setting up of false concepts, as also in our efforts to remove the false notions developed by those who appear to hold views on capitalism somewhat similar to ours, we hope to advance our ideas without rancor, using explanation rather than declamation.

"Production for use and not for Profit" cannot exist where money (or a substitute) is present. To "pay" a worker, under Socialism, on the basis of his output or the length of his working day is a denial of Socialism. "From each according to his ability; to each according to his needs," is for us quite sufficient.

Socialism is, and can only be, a system of society in which the means of production and distribution will be democratically controlled and administered
BY SOCIETY AND FOR SOCIETY.

And, as of now, that is the only blue-print we have to offer.

Note - SLP are the initials of "Socialist Labor Party".

THE EVOLUTION OF REVOLUTION

JIM MILNE
Winnipeg

Back in the days when the Cooperative Commonwealth Federation came to the fore, a spicy young group appeared in its ranks intent on spreading the message of Socialism. They descended on the SPC demanding that its members do likewise. A great mass movement had appeared, they argued, anxious to learn the truth about society and it was our duty to join its ranks and convert its members to our views. One of these youngsters even addressed a Party meeting stoutly defending this claim.

The enthusiasm and determination of these young people was commendable, their knowledge and understanding less so. In the first place there was no evidence that there was a great mass movement ready to hear our views. There was indeed no evidence that there was a great mass movement. In fact there wasn't and still isn't.

In the second place, no situation had arisen preventing those who were interested in Socialism from attending Party lectures. The Socialist hall was no farther from the prospective students than was the CCF hall and no one was refused admittance.

In the third place it was much more likely that Socialist lectures would be permitted without restraint in a Socialist hall than in a hall hired for another purpose. This point was promptly established when this writer with the Party's blessing went forth youthfully and blithely to address a CCF gathering and got his come-uppance from J.S. Woodsworth (the "grand old man" of the CCF) who squirmed through the meeting and wrathfully chastised his flock for subjecting themselves to the blasphemies of the SPC.

So there was no enthusiasm in the Party for the Join-the-CCF-for-this-reason theme, no enthusiasm for Socialism in the "great mass movement", and no sign of its exponents shortly after. They became so embroiled in the endless business of treating capitalism's iniquities one by one that Socialism had to be postponed.

Those days are long gone, as also are Mr. Woodsworth and the CCF. The stalwart band who devoted their lives to making capitalism worthy have been succeeded by the New Democratic Party, another stalwart band devoting their lives to the same end. There is no talk now about Socialism except on rare occasions coupled to the most arrant nonsense, and the "cooperative commonwealth" is a carefully unrattled skeleton in the CCF closet.

These thoughts are brought out by press reports of NDP "private members' bills" before parliament at this time. Two of these are by Stanley Knowles who has sponsored scores of bills over the years. One of his latest will require employers to give employees two weeks notice of layoff or discharge with full pay. The second is intended to increase the number of general holidays with pay from eight to nine.

Another NDPer Grace MacInnis has a bill to provide maternity leave from employment for women; Max Saltzman thinks parliament should permit housewives to contribute to the Canada Pension Plan; and J Edward Broadbent wants picketing allowed at places doing business with a struck concern.

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THE EVOLUTION OF REVOLUTION (continued)

And in case this sand-sorting in high places brings a chuckle in Communist Party circles, it is worth mentioning that prominent CPer Mary Kardash was seen in the Winnipeg Santa Claus parade and Alderman Joe Zuken was heard on TV declaiming against efforts to build a swimming pool in the wrong place. "The north end of Winnipeg gets it in the neck all the time," hotly declared the representative of the north end of Winnipeg. Which the south end of Winnipeg will have to take into account.

Then, returning to the NDP, Russ Paulley, its leader in the Manitoba legislature, was heard saying "We are politicians, it is true, but first of all we are Manitobans," which will be heartening to the fishermen of Newfoundland and the lumberjacks of British Columbia. And (who knows?) Aristotle Notonnasis, who now washes dishes in the kitchen, may yet own the restaurant chain if "Canadians" act on NDP leader Douglas's continued demand that American capital be kicked out of Canada.

Those who once thought of themselves at times as the trail blazers of society no longer have time to dabble in history. They are fully reconciled to the permanence of wage slavery and committed without reserve to professional reformism. A pathetic end to a brave suggestion but having the merit of removing some of the foolishness from the political scene.

The business of advocating Socialism rests, today as formerly, with the Socialist Party of Canada.

Recent technological achievements boon to Christian propaganda?

\$44,000,000.00 SPACE PULPIT

Bill Johnson

APOLLO 8

The Christmas message from space given by Captain Boorman and his colleagues raises doubt about the educational value of the space program.

Paradoxically it is materialistic scientific investigation that made space exploration possible and it seems reasonable that if man can solve the problems of space travel through materialism, most certainly he can apply the same scientific viewpoint to understanding the social problems of man on earth, and thus effect a practical solution.

The bitter irony is that it is the Christians who persecuted Galileo and murdered Bruno for expounding theories that made their space pulpit possible.

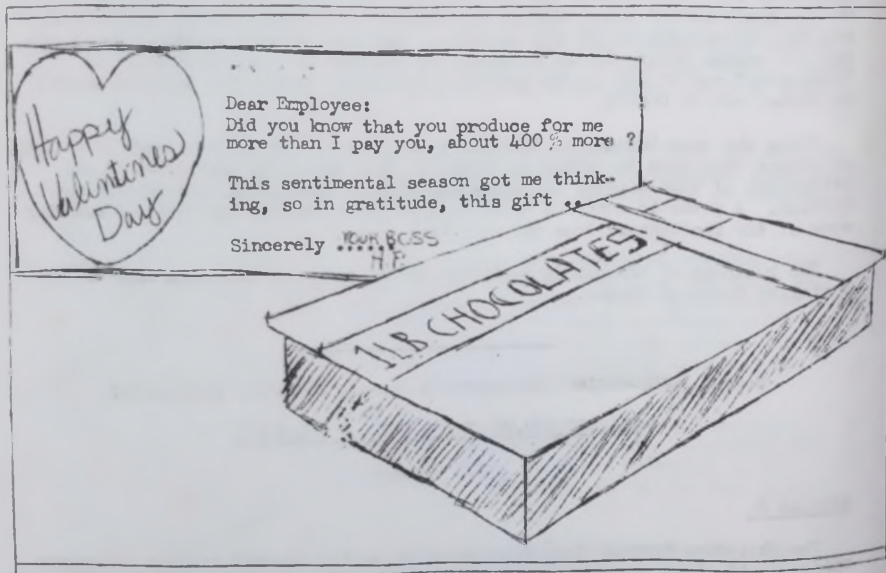
"In the beginning God made the earth"

Materialists look forward to the day when the majority are enlightened to the degree that such primitive theories such as these are no longer believed without question.

R. KENNEDY ASSASSINATION viewed from down under

"Ironically this assassination has polished up and brought into full view the two sides of the medal of patriotism. (1) In the holy name of patriotism young men of America and Australia are conscripted for service overseas; (2) The Arab young man who shot R. Kennedy also did this in the holy motive of patriotism. If patriotism in Case 1 is justified, is it also justified in Case 2? If not, then if patriotism in Case 2 is not justified, is it equally unjustified in Case 1?"

Peter Furey --- Socialist Party of Australia



SOCIALIST PUBLICATIONS

<u>FULCRUM</u>	12 issues.....\$1.00
<u>THE WESTERN SOCIALIST</u>	6 issues.....\$1.00
	15 issues.....\$2.00
<u>THE SOCIALIST STANDARD</u>	6 issues.....\$1.00
	12 issues.....\$2.00

The Socialist Party of Canada

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